THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth*" (I. COR. 13: 4-6).

No. 47, Vol. LXXV. Thursday, November 13, 1913. Price One Penny.

PUBLIC OPINION.

VISIT any of our towns, large or small, and somewhere in them you will find a picture-palace, or more than one. Now, I have some pictures to show you to-day, though you need not attend a palace to see them. Just read what is before you, where you sit, set your imagination to work, and that is all that is needed.

The first picture I will show you is of Julius Cæsar, conqueror of the early Britons, and of all the known world. Head of the nation that ruled the known world, his ambitious soul still remained unsatisfied. Having reached the summit of power under the existing form of government, he desired to change it to that of an hereditary monarchy. In his exalted position, it is needless to say that Cæsar was not without his enemies. Within the human breast dwells a subtle power which Solomon, wisest of men, declared was "cruel as the grave"—the power of jealousy—and this great power worked against Cæsar to his undoing. His friends were jealous of the position he held, and one, at least—Brutus—was desirous of filling it himself. As two pieces of matter cannot occupy the same place at the same time, one must be removed to make room for the other, and so we find Brutus conspiring with some of the leading citizens of Rome, to put Cæsar to death. This they accomplished in the market place of Rome, where those who had called themselves his friends murdered him as he stood. Then Brutus, their leader, who was a powerful orator, turned to the crowd assembled there, and in burning words glossed over the cruel, wicked deed which had just been perpetrated, by declaring that the death of Cæsar was necessary for the welfare of the people in general. So powerful was his oration, so magnetic his influence, that the crowd—swayed by the voice of one man—as one man cried aloud for Brutus to be their

leader. Knowing absolutely nothing of the true state of affairs, they, for the time being, were all loud in their denunciation of Brutus' unfortunate victim.

But Mark Antony, Cæsar's true friend, appeared on the scene. "I am no orator as Brutus is," he declared, "but as you know me all, a plain, blunt man that loved my friend, and I only speak right on." Yes, he spoke right on; but he spoke from his heart. Against Brutus's oratory he pitted his great love for his friend, and the words he uttered went straight to the hearts of his hearers, and the crowd that a moment before had cried aloud for Brutus to be their leader, now just as eagerly clamored for his death. So can the voice of one prevail over the hearts of thousands, swaying them which way it will. And, just as it was in Cæsar's day, so it is to-day. Human nature is human nature still. In Cæsar's day the voice of public opinion was but the echo of one man's thoughts. To-day we find the same state of things prevailing. The minds of the people are just as susceptible to some great over-ruling influence, to the power of some master-mind as in days gone by.

But, now, let us look at another picture. Not a mighty conqueror, this time, not a leader of men, but a man of humble birth, of lowly station—the lowly Nazarene—the Savior of mankind. He walked this earth for the space of thirty-three years; time surely for those around Him to form a correct estimate of His character. Take the book containing His history—the Bible. What said His contemporaries of Him? Some seeing His great miracles and hearing His mighty discourses, said, "A great prophet is risen up amongst us" (Luke 7: 16), but others said, "He is a gluttonous man, and a winebibber, a friend of publicans and sinners" (Luke 7: 34), worthy only of death. Daily He worked for the good of those around Him, bringing cheer and comfort to the pure in heart, wherever He went; but without ceasing His enemies watched Him, seeking occasion whereby they might accuse Him before the authorities and have Him put to death. Why should those Pharisees and chief priests desire Him put out of their way? Had He wronged them in any way? Ah, no! for Christ's life was beautiful, righteous, and altogether lovely, and His pure, holy life rebuked the hypocrisy in theirs. Only one thing seemed clear. They desired Him to be crucified. Well might Pilate say, Why! what evil hath He done? Ah! what, indeed! But public opinion prevailed; the mock trial proceeded, and at last Pilate, though fully convinced in his own mind that He was innocent of all wrongdoing, delivered Him to be crucified. Why? For the answer look at an incident in the Savior's life. Wishing to catch Him in His words, that they might have wherewith accuse Him, the chief priests and scribes asked Him to settle a vexed question: "By what authority doest thou these things, and who gave thee this authority?" Note the wisdom of Christ's

answer. You answer my question, He said, and I will answer yours: "The baptism of John, was it from heaven, or of men?" Answer me, and I will tell you by what authority I do these things. And they knew not how to answer. If we shall say "of heaven," they reasoned, He will say, "Well, why did you not believe him," but if we shall say "of men," well, that was just more than they dare do; for Mark (11:32) says: "They feared the people," and so it was with Pilate. He "feared the people," and for this sole reason, knowing all the time that Christ was innocent, he delivered Him to be crucified.

What a contrast is this to the brave Mark Antony! Here was the populace, half maddened by the power of Brutus' oratory into thinking that Cæsar had wronged them bitterly. The cry of the crowd, the voice of public opinion was in Brutus' favor when Antony stepped forth with great moral courage and, almost taking his life in his hands, he stemmed that rising tide of public indignation, and turned it from Cæsar to the very one who had aroused it. What a contrast is this, I say, to the cowardly action of Pilate. If you let this man go, the crowd argued, you are no friend of Cæsar, and so the voice of the populace prevailed, and he, seeking his own aggrandisement, gave orders that it should be as the crowd wished.

Now for the third picture. This time a fair-haired boy of fourteen summers, kneeling in a lonely grove, engaged in earnest prayer to God. In answer to that prayer the heavens were opened, and the Father and the Son appeared to the no small surprise and wonder of this same fair-haired boy. Little, indeed, did he dream of the answer his prayer would receive, little prepared was he for the events which followed. From that day onwards, again and again the heavens were opened to his wondering view, again and yet again he received revelations from God, until at last, in the year 1830, by direct command from God, he founded what is now known to the world as the "Mormon" Church. On all sides we hear the voice of public opinion speaking in terms of derision against this church and her followers, men of note rise up against it, the leading papers take up the echo; but, when these articles are gathered together, and compared with the spoken word we find—what? Just this, since the Church was established, April 6th, 1830, down to the present day, a matter of eighty-three years, nothing NEW has been said or written against it. People call this the "enlightened" age. When did the enlightenment begin, when the tale that was told eighty years ago is the tale that is told to-day? I suppose, did we tell the people of to-day that their minds are dark as those men's were who stood in the market place of Rome, they would consider themselves insulted, and yet, what is there to choose between the manner of proceeding, as it affects the ancient or the modern people of present times? Nothing. In the day when Cæsar met his death, the common crowd knew no more

about the right or the wrong of his mode of government, than does the world in general know of "Mormonism" to-day. What happened? He was murdered, and one of his murderers straightway proceeded to justify that murder, and succeeded so well that the people, not one of whom troubled to investigate the matter, believed all that was said, and lent their voices to his condemnation. To-day what happens? The very same thing. One man rises in the market place and denounces "Mormonism," declaring it all that is evil. This man knows no more of the real state of affairs than do his hearers, a "Mormon" meeting place he has never visited, "Mormon" literature he has never read, a "Mormon" community he has never seen, and yet the people who hear him swallow all he says as gospel truth, and pass it on to their neighbors. How easily and mightily are the people hoodwinked in this "enlightened" age! But who loses? The defamed or their defamers? It was said of Christ that He was a friend of publicans and sinners, and in His days it was believed by the majority of the people around Him; but to-day? Ah! to-day in millions of hearts He is recognized as the Christ, the Savior of mankind. Even those who deny His divinity regard Him as the greatest moral teacher who has ever lived, as the ideal man. And so with "Mormonism"—to-day a term of contempt. But the day is surely coming when the name of "Mormon" will stand in the eyes of the world, even as in the hearts of the "Mormons" themselves, for all that is good and pure. Time was when the word "Christian" was as the word "Mormon" is to-day—a term of contempt—but as surely as the name Christian is sought after to-day, so surely will the world, in the days that are to come, seek after the name "Mormon."

The voice of public opinion is against "Mormonism" in this day. Why, it knows not any more than Pilate knew why Christ should be crucified. It emphatically declares that the gospel in all its purity was never taken away from the world, but, Bible in hand, the "Mormon" people beg to differ, for the Bible not only declares in plainest words that the gospel would be taken away (read Isa. 24; II. Thess. 2; II. Tim. 4; Amos 8, etc., etc.); but it also points out that there would be a restoration of that gospel (Rev. 14; Dan. 2; Matt. 24; Isa. 11), and we declare unto all the world in all fearlessness that the gospel was taken away, and that it has been restored in these latter days, and that the "Mormon" prophet, Joseph Smith, the fair-haired boy of but fourteen summers above referred to, was the one chosen by God to stand at the head of this the last dispensation. If Joseph Smith was not a prophet, why did he give his life for the cause he upheld? Why did he die the martyr's death? For over sixty years now we have waited for the answer to that question, and we still wait, the while the world declares that "Mormonism" is all that is evil. And yet this great, glorious, latter-day work is rolling on, "line upon line, precept upon precept, here a little and there a little," the work

gathers force, and the honest in heart are being brought to a knowledge of the truth.

The world said Christ was a sinner. Did that make Him such? No. The "Mormons" have a bad reputation, but, thank God, they never earned it, and what is more to the point, they have not the faintest intention of so doing, in spite of all that public opinion says to the contrary. No. Public opinion is a powerful factor in the lives of men; but public opinion never did and never will take a single soul one step nearer to God. Public opinion has crucified a Christ, has martyred a prophet, but never yet did I hear tell that it helped a single soul in his walk towards the glorious white throne of God. Then why follow it? It will avail us nothing in the last, great day of judgment, for our Bible declares that in that day we shall be judged by our own words and works. Friends of mine, pause ere it be too late, and think: is it wise to follow this voice of public opinion? The Savior of mankind bade us "seek for the kingdom of heaven." Think what that word "seek" means, and decide for yourselves whether it is to be found in the open pathway of public opinion.

Notts. MOLLIE HIGGINSON.

"THE MANIFESTATION OF UNITY."

[UNDER this heading the Rt. Rev. C. P. Anderson, D.D., of the Protestant Episcopal Church, Bishop of Chicago, U.S.A., has delivered a discourse treating in part on the evils of sectarianism. It is attracting wide attention in America. Those who peruse the extracts from the remarks of this noted divine can not fail to be reminded of what St. Paul charged against some of the Corinthians in his day (I. Cor. 3). We are indebted to *The Christian Work and Evangelist* for the report of Bishop Anderson's sermon.—ED.]

"O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16: 19).

The Bishop says:

"Visible unity is a necessity from the viewpoint of social efficiency. A sectarian Christianity cannot mould the social conscience. It is incapable of a catholic cosmopolitanism. It cannot act continentally. After all, sectarianism is only one remove from individualism, and individualism is incompatible with organized Christianity. If there can be five churches, there can be five hundred or five thousand, or as many churches as there are individuals. Hence the premise which admits of many churches carries one on logically to no church. Now this is not Christianity. Christianity is not only a religion for individuals, it is for society. It is a social religion. It is a kingdom, a body, an organism. The world is the

subject of redemption. Society itself is to be regenerated. The nations are to bow before Christ."

"Men sometimes say that if the church converts individuals, society will take care of itself. The individual must, of course, be converted; but that is not enough. Every stone in the building may be perfect, and yet if they had not been put together properly, they might have fallen down over men's heads. Individuals may be good, and yet society may be badly constructed. Society is something more than the aggregate of its individuals. The church is infinitely more than the aggregate of its churches or of its individuals. Life is an organism. The church is an organism. Therefore, individualism is not the gospel for this world. The world is organized. Money is organized. Labor is organized. Society is organized. Politics are organized. Even the nations of the world are beginning to organize internationalism. Everything is organized except the Christian religion, and Christ prayed that that would be organized. As things stand now, it is an unequal fight between an organized world and a disorganized church. A disunited, disjointed, individualistic Christianity, where every church and every man is an independent unit, cannot stand up against the highly organized conditions of to-day. This was well recognized by 'The Federal Council of Churches in America,' when it put these words in its platform: 'Christ's mission is not merely to reform society, but to save it. He is more than the world's Readjuster. He is its Redeemer. * * * At no time have the disadvantages of the sectarian divisions of the church been more apparent than when the call has come for a common policy or a united utterance.' Those are wise words. The powers that make for unrighteousness, the powers that corrupt legislatures, that promote intemperance, that thrive on lust, that threaten the judiciary, that oppress the hireling, are solid and compact. They sink differences for a common cause. Against them the churches have a common creed, but an uncommonly unorganized method of defense. They are beating the air. The powers that make for unrighteousness can mock at righteousness as they say to the churches, 'United *we* stand; divided *you* fall.'"

"Or let us suppose that it is determined to organize some public charity or to inaugurate some uplift movement. You are sure that it has the sanction of Christ and of all good men. What happens? The first move is to proclaim from the house-tops that it is undenominational and non-sectarian. It is Christian, clearly enough, but nevertheless it has to be dissociated from churches, in order to express the consciousness of the church. In one way this is a travesty on churches. In another way it is eloquent for good. It means that Christ's work refuses to come under sectarian lines. Christ's work is as catholic as human needs. It requires for its execution nothing smaller than a catholic (universal) church."

"Or take the matter of Christian education. Surely this is funda-

mental if anything is. Our divisions have made it impracticable. They have separated into two the things that are one, viz., religion and education. Education has been as completely secularized as if man had no soul, and the world had no God. Religion has been as completely isolated as if character had no place in a child's education. Our education is losing its religious values. Our religion is losing its educational values. Christian ideals and principles cannot be woven into the warp and woof of the lives of our own children, as a part of their schooling, simply because of the divisions in the church. To my mind there are three great problems to be worked out among Christian people in the interest of a permanent Christianity. They are Christian education, Christian social righteousness and Christian unity. I believe the first two await the third."

"Surely there is something better in store for us than a condition of chronic chaos. Go back once more to your New Testament for a description of the church that once was and that may be again: 'That we may be no longer children, tossed to and fro, and carried about with every wind of doctrine * * * but speaking truth in love, may grow up in all things into him, who is the Head, even Christ; from whom all the body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part maketh the increase of the body, unto the building up of itself in love.' That is what is meant by unity. The church is fitly framed and knit together. What a contrast there between the church of the ages and the churches of this age."

"1. Let us confess the sin of schism—the sin, I say; not simply its economic disadvantage, its short-sighted policy, its unstatesmanlike method, its unstrategic warfare with the world, but its *sin*."

"2. Let us confess our part in the sin. It is easy to confess sin in the abstract. What is needed is an honest though humiliating acknowledgment of our part in the making and in the perpetuating of schism. We have much to confess—haughtiness, aloofness, self-satisfaction, false witness against our neighbors."

"3. Let us cease confessing other people's sins. We anglicans have confessed the sins of the Roman Catholics and the Protestants with great ardor and with unstinted fulness. Let them confess their own. It will keep them busy. We are not authorized to do it for them. We are forbidden to judge others and commanded to judge ourselves. Rome's contribution to the sin of schism may have been incalculably great. Protestant contributions may have been incalculably many. But our own skirts are not clean by any means. Please God they and we may see the sinfulness of our sins some day and humbly confess it. Thankful may that church be, to which God gives the grace to be the first to cry, Peccavi. Until the churches are convicted of sin, as our Methodist brethren would say, there will be little progress towards the manifestation of unity."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 13, 1913.

EDITORIAL.

THE DEGREES OF GLORY.

THE material world is in many respects a type of the spiritual, and when this corruption has put on incorruption, and our bodies are immortalized, the place of our abode will become as tangible to our senses as the materialities of this world are to us in our present sphere of existence. Human beings in their resurrected state have their identity as personages of body and spirit continued forever, and none of them shall be divested of any power or faculty with which they are possessed in this life, yet the exercise of their powers will be limited or restrained on the one hand, or enjoyed and increased on the other, according to the righteous use which has been made of them in this life; or the abuse to which such God-given and divine powers have been subjected.

In that life there shall be enjoyed every innocent pleasure of mind and body, which is granted to the pure in heart in this world, with many additional privileges, enjoyments and powers that a never-ending and peaceful life in that higher sphere of existence and progression will naturally afford. These last remarks apply to those only who attain to the highest glory in the world to come, for all who shall be saved are not to enjoy the same degree of blessedness and exaltation in eternity. This doctrine is taught in the word of God; for St. Paul, writing to the Corinthians (Cor. 15: 40-42), says: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." The interpretation which the Church of Jesus Christ of Latter-day Saints puts upon these passages, supplemented by additional revelations on the matter, which have been given to it by the Prophet Joseph Smith, is not in harmony with the views entertained by the Christian world in general, which is to the effect that all of the redeemed in Christ Jesus are blessed alike in the worlds to come, and all enjoy the same rights, privileges, exaltation and glory.

To those who refuse to accept the teachings of this Church as authoritative upon any religious question whatever, and who are

also disinclined to accept what St. Paul says in the quoted passages as sufficiently definite to sustain the "Mormon" position, we wish to direct a few remarks which tend to show that the doctrine of different degrees of glory for the saved in the world to come, according to their respective merits, is founded not only upon the word of God, but upon principles of justice which are made operative by all civilized peoples in their dealings with their fellowmen.

Attention is first directed to the different classes of society which live under modern, enlightened, political governments. Thus the people of the British Isles, for instance, may be divided into four classes, each of them possessing clearly defined characteristics which distinguish them from others, and these are:—

1. Those who obey the laws of this country because of the love they have for their native land, their king, and for law, order and civic righteousness in general. It makes no difference whether such persons are of high or of lower birth, they constitute the true nobility of this kingdom. Their patriotism can not be questioned. They render that honor to the king which his position demands. There is the utmost harmony existing between them and the powers that make, and others that enforce the laws. They transgress none of them. Their influence is always cast on the side of right and justice. They bless the land and the community in which they reside by their very presence. In all their lives they lead the way to the highest type of British citizenship, and were their example universally followed, the miseries of this world would be reduced to insignificance compared with what they now are, the grievous burdens of taxation would be lifted from men's shoulders, the armies of the world disbanded, the police forces dismissed, female helplessness protected, and poverty banished. The principles of truth and justice, law and order, decency and virtue—the love of God, man and country are implanted deeply in the hearts of such men and women, and they are deserving of the highest honor which this government can bestow upon its citizens—the right to the exercise of every privilege, and to partake of every blessing which is provided for those living under it, or who owe allegiance to it. Such men and women form a class by themselves—a distinguished order—all equal in patriotism, civic righteousness, and loyalty to their king, for they live, every one of them, above the law. They can be trusted anywhere, in public or in private, and to the fullest extent, and they are deserving of reverence and exceptional regard.

2. There is another class of people found in every community who obey the statutes of their country, and maintain an outward appearance of respectability and virtue, because they FEAR the consequences that usually follow a violation of the laws of the land where they reside. The first class is controlled by LOVE, the second by FEAR, and this fact alone separates and distinguishes

them apart just to the extent that there is a difference existing between the principles of love and fear, and that, indeed, is vast. People moved upon by the latter can not be trusted like those who are inspired by the first. If the strong hand of the government should become relaxed, they, not fearing the law's penalty, would trample upon the rights of their fellowmen. Many of them make quite good citizens under existing conditions; but a strong show of physical power is necessary to restrain them from wrongdoing. Their natures are very sensitive and responsive to temptations. To hold such people within the bounds of proper decorum, armies are raised and maintained, police forces organized, and the whole machinery of government established. Neither the one nor the other of these two classes are violators of the law, but the motives which actuate them in its observance are wholly different, so much so that the officials of the government dare not trust the latter as they do the former, and as a consequence, they are never, where honesty and faithfulness are properly appreciated, elevated to the highest positions of trust and honor which are within the power of the country to bestow. Their character, their motives, conscript them into an order, if you please, where the light of such virtue as it has, is of a far less degree than is that of those who belong to the first class of citizens.

3. The third class of our communities is found among those who are actual transgressors of the laws. They will not obey them until they have suffered the penalties that their misdeeds deserve. When they find that they can not escape the punishments due to their crimes—learn by hard experience that it "does not pay" to trample law, the rights of others, under foot—they desist from their wicked course of life, and give the authorities no further trouble except that of watchful surveillance. For these our penitentiaries and reformatories are built; and when the discipline administered within them is of the proper character, many of the inmates are released from their walls with new hopes and aspirations—with nobler views of life's purposes, and make good citizens finally. As unreformed transgressors no one thinks that they should be honored as are those against whom no misconduct can be justly charged. Neither love nor fear has moved them to obey the law.

4. The members of the fourth class are transgressors also; but their crimes are of the most heinous character. They are murderers or traitors to their country, creatures who have sworn loyalty to righteous rulers, magistrates and kings, and yet who are assassins at heart—who esteem the life of a brother, or the sacredness of a solemn vow before God as things of naught. They can not be trusted among men. They can not be trusted before God. They have dishonored men and God, profaned things sacred beyond forgiveness, and no longer should they have freedom among their fellowmen, and in some countries the law delivers

them to death, in others to imprisonment for life, but in either case the results are a SEPARATION. Living immured in prison, or suffering death at the hands of the executioner, they are cast out from their fellows; and the rights common to humanity are forever denied them.

In the ancient Jewish family relation, we find all of these classes among its membership. There were, of course, those who yielded obedience to parental authority because of the love they bore for those who gave them being, for their home, for its protection, for its sacred altars, for its benefits and hallowed associations, its cherished memories, and altogether it was a place so deeply enshrined in their love that they dreaded to profane it in any manner.

Some, as now, were constrained by fear to observe proper conduct; others transgressed and suffered punishment before they would yield to the rightful authority of those whom God and nature placed at the head of the household, and finally, for the corresponding fourth class, we find others who were so set in their stubbornness, or were so intractable, that they were stoned to death (Deut. 21: 18-21).

Here we observe the principle of separation entering into the administration of divine government as made applicable to Jewish family affairs. The law involving the extreme penalty of death in such cases was given to the Jews by the Almighty, and while there is no authorization for His people to enforce it at present, we can hardly deny that He has in view an effectual separation of the very wicked from all others of our race. The human family as divinely instituted and governed is the type in these respects of that larger family of which our race is the children and God is the Father and head.

In our schools, colleges and universities these four classes are also found. In these institutions there are those who do their duty, whose deportment is correct in every way because they LOVE order and peace, and respect rightful authority. There are others whose conduct is regulated by their fear of the consequences of wrongdoing, or their pride restrains them from the commission of all acts that would subject them to disciplinary measures. Upon some, punishment must be inflicted before they will yield obedience to their teachers; and finally, there are others whose misconduct becomes so flagrant that they are expelled from the schools, and so pass out of existence in their relation to them. Now, while it is not claimed that the different degrees of glory in the world to come are decreed upon the identical principles which have just been reviewed, yet men by grouping themselves together into various orders, or classes, as has just been shown that they do, and so largely, in affairs pertaining to this life, and by rendering to each its respective rewards or punishments, they manifest their conviction of the justice of having different states or con-

ditions of life to correspond with the works of the individual, and by simply accepting the truth that things temporal are types of things spiritual, we at once see that the doctrine that there are degrees of glory in the world to come, is one that is founded upon common sense teachings, upon what our race, enlightened in the highest degree, thinks is right and proper.

It is not the purpose at present to refer but in the briefest manner to the different classes of beings who shall inherit the several degrees of glory in the future life, which, according to St. Paul, correspond to that of the sun, of the moon and of the stars, respectively. Those of the first class are they who have proven their fidelity to the cause of God, and their LOVE for law and order and righteousness during two separate stages of their existence: once when Satan caused a great rebellion in heaven, and later when living in the flesh upon this earth. These God will make His trusted rulers in the kingdoms of glory that fill the immensity of space, and grant them power, in process of time, to create and manage worlds of their own, as Jehovah, or Christ, has done for this one, and has blessed it by His presence in it.

The other two classes represented by the dimmer glory of the moon and stars, can not be trusted with such power, and must remain in a lower condition of life, and school themselves to obedience, and learn to LOVE righteousness for its own sake. The fourth class shall suffer an eternal separation from their better fellows, and must make their abode in hell, and become subject wholly to the power of Satan, for his they have proven themselves to be. These provisions for rewards and punishments in the future life appeal to the common sense of mankind, and are based on the word of God, and on the eternal fitness of things, for thereby every one is assigned to that sphere of future life for which he is qualified.

T. W. B.

Notice to Correspondents.—A number of death notices have recently been sent to this office for publication which have lacked some of the items of information which it is desirable to publish in connection with such records. They are valuable as genealogical data, and should be made as complete as the space which can be allotted to them in the *Star*, will allow. An examination of those published will furnish a guide to correspondents in making up such notices, and if, for any reason a full record can not be obtained, a word or two of explanation will save the trouble and expense of returning the notice for correction.

SIR ISAAC NEWTON, after his great scientific discoveries, said: "I do not know what I may appear to the world; but to myself I seem only like a boy playing upon the seashore, and diverting myself by now and then finding a pebble, or a prettier shell than ordinary, while the great ocean of truth lies all undiscovered before me."

MINUTES OF THE NORWICH CONFERENCE.

THE Norwich semi-annual conference was held on Sunday, November 2nd, 1913, at St. Stephen's Chambers, Norwich. There were present: President Hyrum M. Smith of the European mission; President Amos R. Cook, Sister A. E. Bennion and twelve traveling elders of the Norwich conference. Elders Joseph R. Pendrey and Henry E. Athay were absent on account of the sickness of the latter.

The morning session commenced at 10:30 by singing, "Come let us anew." Prayer was offered by Elder Joshua B. Stewart, Jr. Continued by singing, "While of these emblems we partake."

President Hyrum M. Smith spoke briefly on the sacrament, and the sacred covenants pertaining thereto.

Sacred music was rendered while Elders Earl Weaver and Ernest W. Carter administered the sacrament.

President Amos R. Cook gave a welcome to all present. Said the scriptures predict that there would come a falling away from the teachings of the Savior (II. Thess. 2: 1-4). The Latter-day Saints recognize all the good works performed by the great reformers; but when once the authority of God has been taken from the earth, the only way it can be restored, and Christ's Church reorganized, is by new revelation from God to man (Rev. 14: 6).

Elder James D. Thorne was pleased to report the Lowestoft branch in a flourishing condition. Persecution by some ministers in Lowestoft had resulted in better attendance at our meetings. Said that faith was the first principle of the gospel; but it must be united with good works (James 2: 14-21).

Elder Earl Weaver said the mission of Christ on earth was to loose all men from the effects of the fall of Adam (I. Cor. 15: 21-22); also to teach man the plan of salvation. All men will be resurrected and stand before God to be judged according to their works (Rev. 20: 12).

President Hyrum M. Smith was glad to be present, and hear the testimonies of the elders. Said the meetings of the Latter-day Saints are conducted in such a way that the inspiration of the Lord is not quenched, but cultivated and welcomed. The elders are not called into the world on account of their education, but because they are morally fit, and have the welfare of their fellowmen at heart. The "belief alone" doctrine taught to mankind is, in great measure, the cause of the sinful condition of the world. The false doctrines of the world will not save souls. Christ will not consign to everlasting torment innocent people who have not heard the gospel, or babies who have not been baptized. The doer of the works of God is likened unto a wise man; but he who doeth not the works of God unto a foolish man (Luke 7: 24-27).

Singing, "We thank Thee, O God, for a prophet." Prayer by Elder Francis E. Nelson.

The afternoon session commenced at 2:30. Singing, "High on the mountain top." Prayer by Elder William J. Stephens. Singing, "Sweet is the work."

Elder Byron Mendenhall presented the general and local authorities of the Church, who were unanimously sustained, after which the statistical report for the past six months was read.

Elder Francis E. Nelson said the principles of faith, repentance and baptism must be obeyed to obtain salvation. Men in their own wisdom have departed from the true ordinance of baptism. There is only one mode sanctioned by Christ, and that by His example (Matt. 3: 16).

Elder Ernest W. Carter said the authority of God is necessary in order to administer in the ordinances of the gospel (Heb. 5: 4). In the dark ages the priesthood was lost to the world, but was restored to earth again in 1829 through John the Baptist, and Peter, James and John.

Sister Edith Nuham rendered the solo, "Queen of angels."

Sister A. E. Bennion rejoiced in her acquaintance with the elders and Church authorities. Was well acquainted with President Joseph F. Smith, and knew he was a prophet of God. Said the Bible testified to the coming forth of the Book of Mormon (Isaiah 29: 4-14). The elders are willing to sacrifice all they have for the gospel.

Singing, "Though deep'ning trials." Prayer by Brother William Walker.

The evening session commenced at 6: 30 by singing, "Glorious things of thee are spoken." Prayer by Elder Byron Mendenhall. Singing, "Onward Christian Soldiers."

Elder J. Arthur Wood spoke of the joys of meeting in conference. Said the law of obedience was a law of God, and of nature. If those laws are disregarded the penalty must be paid (Gal. 6: 7). The prophets of old preached obedience; but the flood came on account of disobedience.

Mrs. E. Dawson sang, "The better land."

Elder William J. Stephens said the trials of the Latter-day Saints can be compared to the persecutions of the early Christians. The scriptures and "Mormonism" are a unit in teaching "one faith, one Lord, and one baptism" (Eph. 4: 5). It is our duty to use our intelligence, and find out that "only true gospel."

"Sometime, we'll understand," was rendered by President Amos R. Cook, Elder Byron Mendenhall, Mrs. E. Dawson and Sister Edith Nuham.

President Hyrum M. Smith said the pure faces of the "Mormon" elders are a sufficient answer to the world that the anti-"Mormon" accusations, charging impurity of life, are false. The elders are more than preachers—they are messengers of the only true gospel of Christ. He wondered if the Christian people loved the gospel enough to leave off the deadly habits of using tobacco and liquor,

and consecrate their worldly goods to the cause of the gospel. The world knows that if the "Mormon" elders are allowed the privilege of explaining their views, its false creeds and crafts are in danger. The Lord chose the humble boy, Joseph Smith, in this dispensation, just as He did all the prophets of old. No impostor would dare to promise what Joseph Smith did—a knowledge of the truth of this work, and a testimony to all who investigate his claims properly. Gave some good advice to parents, and bore a strong testimony.

Singing, "Lord dismiss us." Prayer by Elder John L. Nelson.

On Saturday, November 1st, 1913, President Hyrum M. Smith, President Amos R. Cook and thirteen traveling elders met in priesthood meeting. Reports for the past six months were given, and many questions were answered in regard to the work.

BYRON MENDENHALL, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—On Saturday, November 1st, 1913, at Norwich (Norwich conference), a baptismal service was held, when two souls were added to the fold of Christ, Elders Joseph R. Pendrey and Earl Weaver officiating; and on Sunday, November 2nd, 1913, another soul was admitted into the Church, President Amos R. Cook officiating.

A baptismal service was held at Lowestoft (Norwich conference), on the evening of October 31st, 1913, when one soul was added to the Church of Christ. Elder James D. Thorne officiated.

New Branch Organization.—On Sunday, October 26th, 1913, President Cyril Duffin and three traveling elders met with the saints and friends of Newcastle-on-Tyne (Newcastle conference), and organized a new branch of the Church of Jesus Christ of Latter-day Saints. Elder David A. Robison was appointed president, and Elder Benjamin O. Clegg branch clerk.

Bazaar and Farewell Social.—A successful bazaar and farewell social was held in St. Stephen's Chambers, Norwich (Norwich conference), on November 3rd, 1913. A fine program consisting of songs and recitations, was rendered, and presents were given to Elders Earl Weaver and Henry E. Athay, who will soon depart for Zion. The sum of £3 15s. 10d. was realized by the Relief Society from the sale of work.

Farewell Socials.—A farewell social was held in the Latter-day Saints' Mission Hall, Lancaster (Liverpool conference), October 27th, 1913, in honor of Sister Elizabeth Bell and her daughter Florence, who are emigrating to Berlin, Ontario, Canada, to join

Brother Bell, who is already there. An enjoyable program was rendered. An appreciated token of esteem was presented to the departing sisters by the Relief Society of the branch.

A farewell social was held in the Pudsey branch (Leeds conference), Saturday, November 1st, 1913, in honor of Elder J. Morgan Lake, who has been honorably released. A very interesting program was rendered and enjoyed by all present. An appreciated token of esteem was presented to him by the elders, saints and friends.

FAME OF DUTY.

What shall I do to be forever known!
Thy duty ever.
This did full many who yet slept unknown—
Oh, never, never.

Thinkest thou perchance, that they remain unknown—
Whom thou know'st not?
By angel trumps in heaven their praise is blown—
Divine their lot.

SCHILLER..

DIED.

COOMBS.—At Nottingham (Nottingham conference), October 6th, 1913, Francis Alma Coombs, aged five months. Deceased was the son of Brother B. J. and Sister Hannah A. Coombs. "Of such is the kingdom of heaven."

LOCK.—At Crowborough, Sussex (London conference), October 26th, 1913, Alfred Lock. Deceased was born November 21st, 1851; baptized January 23rd, 1913, by Lewis O. Clark. Brother Lock's testimony to the truth of the gospel was earnest and faithful to the end of his days.

SIMPSON.—At Sheffield (Sheffield conference), October 27th, 1913, Jane Simpson. Deceased was born at Sheffield, February 21st, 1857, and was baptized by Levi G. Richards, August 4th, 1898. Sister Simpson was a faithful Latter-day Saint, and bore a strong testimony to the truthfulness of the gospel.

CONTENTS:

Public Opinion 737
"The Manifestation of Unity"... 741
Editorial:
The Degrees of Glory ... 744
Minutes of the Norwich Conference 749
From the Mission Field 751
Poetry: Fame of Duty 752

EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.